



## COMPARATIVE STUDY OF PERSONALITY WITH AYURVEDIC PRAKRITI

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## ABSTRACT

Study of personality is one of the most fascinating sciences that attracted many researchers world wide. "Personality" is a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, emotions, motivations, and behaviors in various situations. The study of personality in modern psychology dates back to ancient Greek, when Plato, Aristotle and Hippocrates suggested their theories on personality. Through the centuries, their theories have evolved, changed and have continued to be the base and foundation of modern psychology. As centuries progressed, many philosophers, psychologist and physicians have expanded this field. Personality theories such as type, trait, humanistic, behaviorist, psychoanalytic, cognitive and psychobiologist theories have emerged from ancient times and continue to be present in modern times.

Ayurvedic system of medicine is one of the ancient systems of medicine, which recognizes the individuality of an individual by means of *Prakriti*. *Prakriti* can be correlated as psycho-somatic constitution, Because Ayurveda believes that human organism behaves in a wholesome and complex manner and physical and mental factors of personality cannot be isolated. *Ayurveda* gives elaborated description about *prakriti* in terms of predominance of body humor, nature of sperm and ovum, season and condition of the uterus, food and regimen of mother, composition of *Pancamahabhuta* and how it gets influenced by race/religion, caste/family, habitat, nature of the season, age or stages of life and basic instincts. This way *Ayurveda* provides a comprehensive, multiphasic and multidimensional theory of personality, which gives a complete picture of an individual. This paper aims to study ayurvedic perspective of personality.

**KEY WORDS:** *Ayurvedic Prakriti*, Type theory of personality.

## INTRODUCTION

"Personality" is a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, emotions, motivations, and behaviors in various situations. The study of personality has a broad and varied history in psychology with an abundance of theoretical traditions. The major theories include trait perspective, psychodynamic, humanistic, biological, behaviorist, evolutionary and social learning perspective. However, many researchers and psychologists do not explicitly identify themselves with a certain perspective and instead take an eclectic approach. Aside from theories about personality structure and

dynamics, a major area of investigation in the study of personality is how it develops in the course of a person's lifetime and how it varies across cultures. Significant differences have been found between personality development in the individualistic cultures of the West and in collectivist societies such as Japan. Cross-cultural differences may also be observed within a given society by studying the contrasts between its dominant culture and its subcultures like ethnic, racial or religious groups.<sup>[1]</sup>

Ayurveda, 5,000 year old system of medicine that has its origins in the Vedic culture of India, explains the uniqueness of individual by means of *Prakriti*. Various aspects of *Prakriti* like

hereditary, environmental, cultural, basic instincts, individual strength etc. were described elaborately.

### Aims and objectives of the study

1. To study personality in detail.
2. To compare the personality with *Ayurvedic prakriti*.

### Methodology

Proposed study is a literary review. The literature in ayurvedic prakriti has been studied in detail with correlating modern psychology, various theories of personality, formation etc.

### MODERN MEDICINE<sup>[2,3]</sup>

The word personality stems from the Latin word *persona*, which referred to a theatrical mask worn by performers in order to either project different roles or disguise their identities. Personality can be defined as a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, motivations, and behaviors in various situations. Personality also refers to the pattern of thoughts, feelings, social adjustments, and behaviors consistently exhibited over time that strongly influences one's expectations, self-perceptions, values, and attitudes. It also predicts human reactions to

other people, problems, and stress. There is still no universal consensus on the definition of "personality" in psychology. The study of personality in modern psychology dates back to ancient Greek, when Plato, Aristotle and Hippocrates suggested their theories on personality. Through the centuries, their theories have evolved, changed and have continued to be the base and foundation of modern psychology. As centuries progressed, many philosophers, psychologists and physicians have expanded on the study of personality. Most popular theories are

### Type theory of personality

Perhaps the earliest known theory of personality is that of the Greek physician Hippocrates (400 B.C.), who characterized human behavior in terms of four temperaments, each associated with a different bodily fluid or "humor." People naturally had different levels of these fluids within them, causing differences in their personalities. Basically, the four types were: sanguine, phlegmatic, choleric and melancholic.

William Sheldon, an American psychologist, classified personality into three categories based on body types: the ectomorph, endomorph and mesomorph.



**Ectomorph**



**Mesomorph**



**Endomorph**

Illustration 1 showing the ectomorph, mesomorph and endomorph types  
(Courtesy: internet <http://blog.charleslloydfitness.com/2009/01/01/body-type/>)

### Trait theory of personality

A major weakness of Sheldon's morphological classification system and other type theories in general is the element of oversimplification inherent in placing individuals into a single category, which ignores the fact that every personality represents a unique combination of qualities. Systems that address

personality as a combination of qualities or dimensions are called trait theories.

According to Gordon Allport, each person has unique, key qualities. He organized them into three levels of traits. Allport's three trait levels are:

**Cardinal trait:** The real units of personality that exist within an individual and have status as psychophysical realities. This is the trait that dominates and shapes a person's behavior. These are ruling passions/obsessions, such as a need for money, fame etc.

**Central trait:** This is a general characteristic found in some degree in every person. These are the basic building blocks that shape most of our behavior, although they are not as overwhelming as cardinal traits

**Secondary trait:** These are characteristics seen only in certain circumstances. They must be included to provide a complete picture of human complexity.

Allport also hypothesized the idea of internal and external forces that influence an individual's behavior. He called these forces Genotypes and Phenotypes. Genotypes are internal forces related to how a person retains information and uses it to interact with the external world. Phenotypes are external forces. Raymond B. Cattell reduced Allport's extensive list to 16 fundamental groups of inter-related characteristics, reduced his list to just 16 key personality traits. According to Cattell, these 16 traits are the source of all human personality. He developed one of the most widely used personality assessments known as the Sixteen Personality Factor Questionnaire (16PF).

- |                        |  |
|------------------------|--|
| 1. Abstractedness      | Imaginative versus practical                 |
| 2. Apprehension        | Insecure versus complacent                   |
| 3. Dominance           | Aggressive versus passive                    |
| 4. Emotional Stability | Calm and stable versus high-strung and       |
| 5. Liveliness          | Enthusiastic versus serious                  |
| 6. Openness to change  | Liberal versus traditional                   |
| 7. Perfectionism       | Compulsive and controlled versus indifferent |
| 8. Privateness         | Pretentious versus unpretentious             |
| 9. Reasoning           | Abstract versus concrete                     |
| 10. Rule consciousness | Moralistic versus free-thinking              |
| 11. Self-Reliance      | Leader versus follower                       |
| 12. Sensitivity        | Sensitive versus tough-minded                |

- |                     |  |
|---------------------|--|
| 13. Social Boldness | Uninhibited versus timid                       |
| 14. Tension         | Driven and tense versus relaxed and easy going |
| 15. Vigilance       | Suspicious versus accepting                    |
| 16. Warmth          | Open and warmhearted versus aloof and critical |

**Hans Eysenck** claimed that personality could be described based on three fundamental factors:

**Introversion/Extraversion:** Introversion involves directing attention on inner experiences, while extraversion relates to focusing attention outward on other people and the environment. So, a person high in introversion might be quiet and reserved, while an individual high in extraversion might be sociable and outgoing.

**Neuroticism/Emotional Stability:** Neuroticism refers to an individual's tendency to become upset or emotional, while stability refers to the tendency to remain emotionally constant.

**Psychoticism:** Later, after studying individuals suffering from mental illness, Eysenck added a personality dimension he called psychoticism to his trait theory. Individuals who are high on this trait tend to have difficulty dealing with reality and may be antisocial, hostile, non-empathetic and manipulative.

**The Five-Factor Theory of Personality:** Both Cattell's and Eysenck's theory have been the subject of considerable research, which has led some theorists to believe that Cattell focused on too many traits, while Eysenck focused on too few. As a result, a new trait theory often referred to as the "Big Five" theory emerged. This five-factor model of personality represents five core traits that interact to form human personality.

1. Extroversion- sociability similar to Eysenck
2. Neuroticism- negative emotionality similar to Eysenck
3. Agreeableness- Agreeable people are friendly, cooperative, trusting and warm; people low on this dimension is cold, quarrelsome and unkind.
4. Conscientiousness- Conscientious people are generally cautious, dependable, organized and responsible. Impulsive people tend to be careless, disorderly and undependable.
5. Openness- Open people generally appear imaginative, witty, original and artistic. People low on this dimension is shallow, plain or simple.

## Psychodynamic theory of personality

Twentieth-century views on personality have been heavily influenced by the psychodynamic approach of Sigmund Freud.

Freud developed a number of hypothetical models to show how the mind/psyche works.

- A topographic model of psyche: how the mind is organized
- A structural model of psyche: how personality works
- A psychogenetic model of development: how personality develops

### Topographic model of psyche

Freud argues that the mind consists of three levels of consciousness: the conscious, the preconscious and the unconscious.

- The conscious contains all the information that a person is paying attention to at any given time.
- The preconscious contains all the information outside of a person's attention but readily available if needed.
- The unconscious contains thoughts, feelings, desires and memories of which people have no awareness but that influence every aspect of their day-to-day lives. Freud believed that information in the unconscious emerges in slips of the tongue, jokes, dreams, illness symptoms and the associations people make between ideas.

### Structural model of psyche

#### Freud's model of personality structure

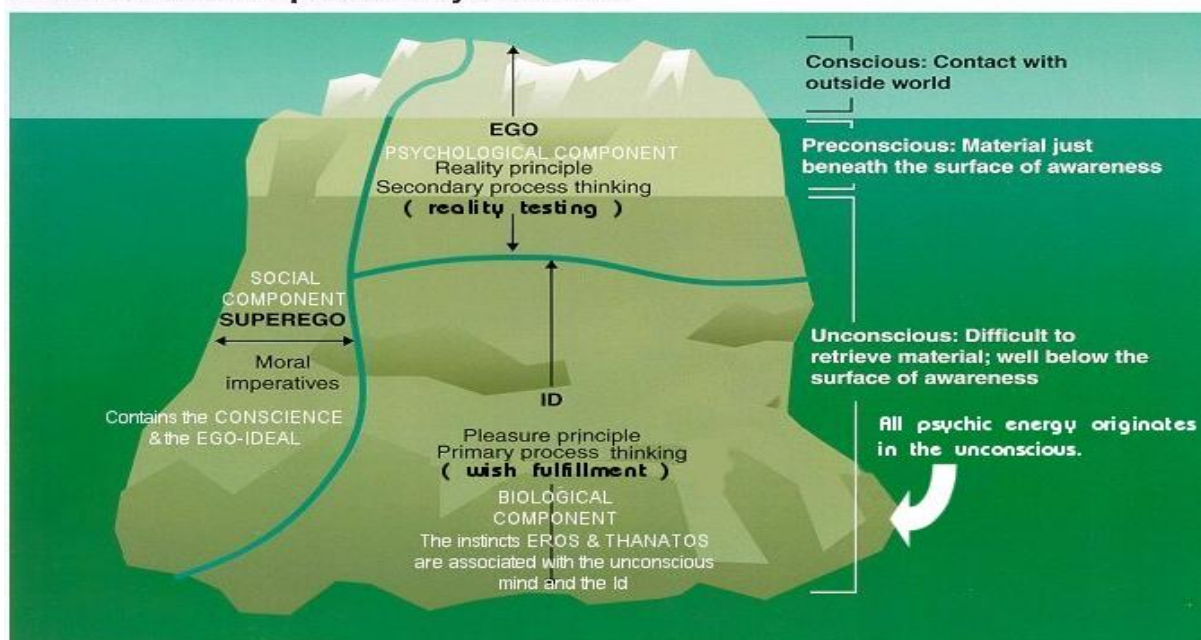


Illustration 2: Showing the structural model of psyche

(Courtesy: internet [http://uncyclopedia.wikia.com/wiki/Freudian\\_Psychology](http://uncyclopedia.wikia.com/wiki/Freudian_Psychology))

1. **Id:** A reservoir of instinctual energy that contains biological urges such as impulses toward survival, sex and aggression. The id is unconscious and operates according to the pleasure principle, the drive to achieve pleasure and avoid pain. The id is characterized by primary process thinking, which is illogical, irrational and motivated by a desire for the immediate gratification of impulses.
2. **Ego:** The component that manages the conflict between the id and the constraints of the real world. Some parts of the ego are unconscious, while others are preconscious or conscious. The ego operates according to the reality principle, the awareness that gratification of impulses has to be delayed in order to accommodate the demands of the real world. The ego is characterized by secondary process thinking, which is logical and rational. The ego's role is to prevent the id from gratifying its impulses in socially inappropriate ways.
3. **Superego:** The moral component of personality. It contains all the moral standards learned from parents and society. The superego forces the ego to conform not only to reality but also to its ideals of morality. Hence, the superego causes people to feel guilty when they go against society's rules. Like the ego, the superego operates at all three levels of awareness.



## Psychogenetic model of development

Freud believed that personality solidifies during childhood, largely before age five. He proposed five stages of psychosexual development: the oral stage, the anal stage, the phallic stage, the latency stage and the genital stage. He believed that at each stage of development, children gain sexual gratification or sensual pleasure, from a particular part of their bodies. Each stage has special conflicts and children's ways of managing these conflicts

influence their personalities. If a child's needs in a particular stage are gratified too much or frustrated too much, the child can become fixated at that stage of development. Fixation is an inability to progress normally from one stage into another. When the child becomes an adult, the fixation shows up as a tendency to focus on the needs that were over-gratified or over-frustrated.

**Table 1. Showing the Freud's psychosexual stages of development**

Stage	Age	Sources of pleasure	Result of fixation
Oral stage	Birth to roughly twelve months	Activities involving the mouth, such as sucking, biting and chewing	Excessive smoking, overeating or dependence on others
Anal stage	Age two, when the child is being toilet trained	Bowel movements	An overly controlling (anal-retentive) personality or an easily angered (anal-expulsive) personality
Phallic stage	Age three to five	The genitals	Guilt or anxiety about sex
Latency stage	Age five to puberty	Sexuality is latent or dormant, during this period	No fixations at this stage
Genital stage	Begins at puberty	The genitals; sexual urges return	No fixations at this stage

## Defense Mechanisms

To manage these internal conflicts, people use defense mechanisms. Defense mechanisms are behaviors that protect people from anxiety. There are many different kinds of defense mechanisms, many of which are automatic and unconscious:

- **Repression:** Keeping unpleasant thoughts, memories and feelings shut up in the unconscious.
- **Reaction formation:** Behaving in a way that is opposite to behavior, feelings or thoughts that are considered unacceptable.
- **Projection:** Attributing one's own unacceptable thoughts or feelings to someone else.
- **Rationalization:** Using incorrect but self-serving explanations to justify unacceptable behavior, thoughts or feelings.
- **Displacement:** Transferring feelings about a person or event onto someone or something else.
- **Denial:** Refusing to acknowledge something that is obvious to others.
- **Regression:** Reverting to a more immature state of psychological development.

- **Sublimation:** Channeling unacceptable thoughts and feelings into socially acceptable behavior.

Other psychodynamic models were later developed by colleagues and followers of Freud, including Carl Jung, Alfred Adler and Otto Rank (1884-1939), as well as other neo-Freudians such as Erich Fromm, Karen Horney, Harry Stack Sullivan (1892-1949) and Erik Erikson.

## Carl Jung's analytical psychology

He believed the unconscious has two layers: the personal unconscious, which resembled Freud's idea and the collective unconscious, which contains universal memories of the common human past. Jung called these common memories archetypes. Archetypes are images or thoughts that have the same meaning for all human beings. Jung said that archetypes exist in dreams as well as in art, literature and religion across cultures.

## Alfred Adler's individual psychology

Alfred Adler, another follower of Freud and a member of his inner circle, eventually broke away from Freud and developed his own school of thought, which he called individual

psychology. Adler believed that the main motivations for human behavior are not sexual or aggressive urges but strivings for superiority. He pointed out that children naturally feel weak and inadequate in comparison to adults. This normal feeling of inferiority drives them to adapt, develop skills and master challenges. Adler used the term compensation to refer to the attempt to shed normal feelings of inferiority.

### Phenomenological theory of personality

Another major view of personality developed during the twentieth century is the phenomenological approach, which emphasizes people's self-perceptions and their drive for self-actualization as determinants of personality. This optimistic orientation holds that people are innately inclined toward goodness, love and creativity and that the primary natural motivation is the drive to fulfill one's potential.

Carl Rogers, the figure whose name is most closely associated with phenomenological theories of personality, viewed authentic experience of one's self as the basic component of growth and wellbeing. Rogers believed that personality development is driven by innate tendency toward self-actualization and shaped by social evaluations. He proposed that when people are free from conditions of worth, their personalities will be undistorted and free from psychological disorders.

Another prominent exponent of the phenomenological approach was Abraham Maslow, who placed self-actualization at the top of his hierarchy of human needs. Personality growth is optimized when people adopt a growth orientation rather than a deficiency orientation.

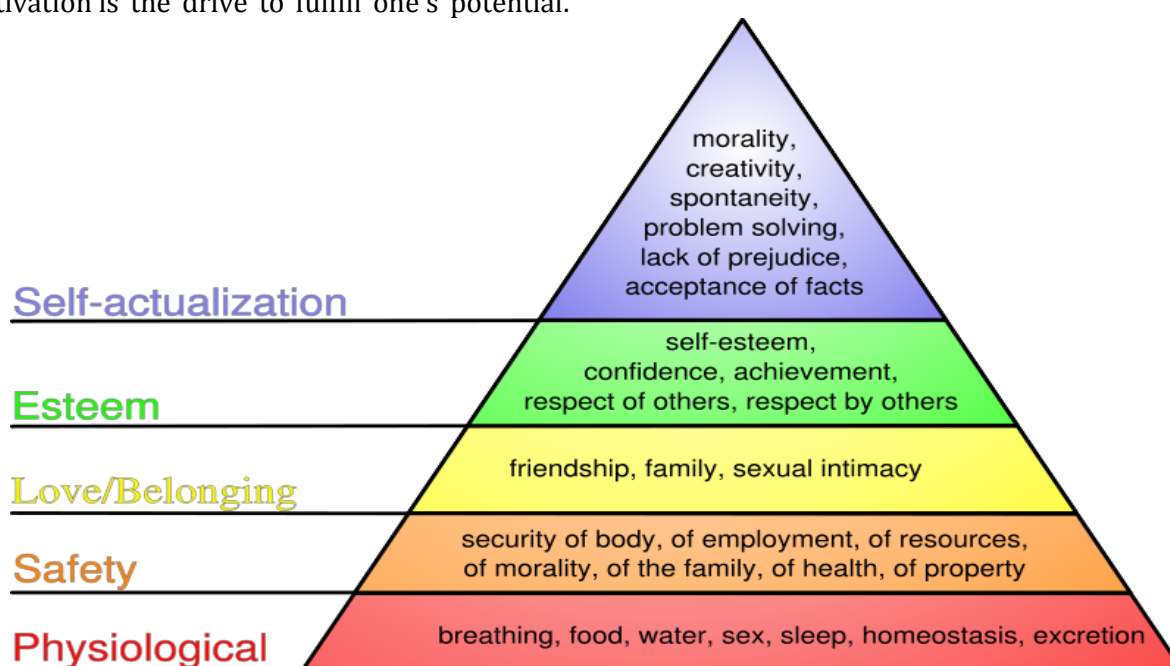


Illustration 3: Showing the Maslow's hierarchy of needs

(Courtesy internet [http://commons.wikimedia.org/wiki/File:Maslow's\\_hierarchy\\_of\\_needs.svg](http://commons.wikimedia.org/wiki/File:Maslow's_hierarchy_of_needs.svg))

### Behavioral theory of personality

The behaviorist approach views personality as a pattern of learned behaviors acquired through either classical (Pavlovian) or operant (Skinnerian) conditioning and shaped by reinforcement in the form of rewards or punishment. A relatively recent extension of behaviorism, the cognitive-behavioral approach emphasizes the role cognition plays in the learning process. Cognitive and social learning theorists focus not only on the outward behaviors people demonstrate but also on their expectations and their thoughts about others, themselves and their own behavior. For example, one variable in the general theory of

personality developed by social learning theorist Julian B. Rotter is internal-external orientation. "Internals" think of themselves as controlling events, while "externals" view events as largely outside their control. Like phenomenological theorists, those who take a social learning approach also emphasize people's perceptions of themselves and their abilities (a concept called "self-efficacy" by Albert Bandura). Another characteristic that sets the cognitive-behavioral approach apart from traditional forms of behaviorism is its focus on learning that takes place in social situations through observation and reinforcement, which contrasts with the

dependence of classical and operant conditioning models on laboratory research.

### Ayurvedic review

*Ayurveda* recognizes the uniqueness of every individual and adopts personalized approach/therapy by means of *Prakriti*. *Prakriti* is the psycho-somatic constitution of an individual which is determined at the time of conception by the predominance of *dosha*. *Dosha* or fundamental body humors, i. e. *Vata*, *Pitta* and *Kapha* governs all the function of the body at physical, mental and emotional levels. *Vata* governs all kinds of movements in the body and mind and is responsible for intellectual perception, imagination and motivation. *Pitta* regulates body temperature, metabolism, willpower, intelligence and discrimination and *kapha* gives biological strength and stability. *Prakriti* is a unique combination of all three of these energies, one usually being inherently predominant in the individual. This inherent predominance of *Dosha* imparts the person with a characteristic mental, emotional and physical make up, which gives an overall assessment of an individual. Assessment of *Prakriti* is one of the fundamental factors in *Ayurveda*. It serves as a foundation stone on which all clinical decisions are taken. *Prakriti* is classified into 7 types of *Dehaprakriti* and 3 types of *Manasaparakriti*, which is again sub divided into 16 types

### Formation of *Prakriti*<sup>[4,5]</sup>

In *Ayurveda*, *Prakriti* is defined as the group of characters inherited by an individual from the *Sukra* (spermatozoon) and *Shonita* (ovum) of the parents depending upon the predominance of *Dosha* or *Dosha* prevailing at the time of conception. This constitutes the environment of the zygote, expelled and maintained throughout the span of life of an individual and transmits various physical, physiological and psychological phenotypic characteristics. *Bija* (sperm & ovum) is a collection of functional units, which by representing the structures and features of all parts and organs of an individual is capable of ensuring the formation of offspring resembling the parents. Such functional units are called "*Bijabhagas*, which can be more or less similar to the term gene" in modern genetics. The abnormal characteristics in genes constitute hereditary diseases. *Cakrapani* clarified that part of the *Bija* either sperm or ovum, which is responsible for the formation of a particular organ is vitiated, will result in the vitiation of the

respective organ only. i. e. in *Arshas*, the gene responsible for the formation of rectal layer gets affected. "*Ayurveda* bans *Tulyagotramaithuna* because of possibility of adverse affects. This *prakriti* remains unchanged till death. It does not get aggravated, perverted or diminished except when the end of life is approaching.

#### 1. *Sukrasonitaprakriti*<sup>[6]</sup>

*Sukra* and *sonita* are the hereditary factors for the transmission of characters from parents to offsprings. Good quality of *Sukra* and *Sonita* are necessary for healthy progeny. Improper regimen of the father and mother before conception may also affect the foetus. *Ayurveda* also bans *Tulyagotramaithuna* because of possibility of adverse affects.<sup>[7]</sup>

#### 2. *Kalagarbhashaya prakriti*<sup>[8]</sup>

*Kalagarbhashayaprakriti* includes climatic and intra uterine environment conditions. Time of conception, age of the parents and season influences the formation of the *Prakriti*.

#### 3. *Maturaharavihara prakriti*<sup>[9]</sup>

The diet and regimen of the mother during pregnancy is very important. Unwholesome regimen during pregnancy especially *dauhruda* period may affect the health of the fetus. E.g. if mother constantly resorts to anger, will make the offspring fierceful, deceitful and jealous; consumption of alcohol may make the offspring constant thirsty, short of memory and fickle minded; excessive intake of salt may result in early onset of wrinkles, graying of hair and baldness in the child etc.

#### 4. *Pancamahabhua vikara prakriti*<sup>[10]</sup>

According to *Ayurveda*, this body is made up of *pancamahabhuta* (5 elements *Pruthvi*, *Ap*, *Tejas*, *Vayu* and *Akasa*) constituents and nourished by them. Change in proportions of the constituents ultimately influence in the formation of *Prakriti*.

#### 5. Post-natal factors:

The above mentioned factors are due to influences during intra uterine life during the formation and growth of embryo. But there are also influences after birth which affects the characteristics of an individual. *Caraka* classified the following factors influencing *Prakriti* and *Dalhana* clarified the same in his commentary on *Susruta samhita*.

तत्र प्रकृतिर्जातिप्रसक्ता च, कुलप्रसक्ता च, देशानुपातिनी च, कालानुपातिनी च, वयोऽनुपातिनी च, प्रत्यात्मनियता चेति। (च.इ.१/५)<sup>[11,12]</sup>

1. *Jatiprasakta* (nature of human race/religion in which he is born)
2. *Kulaprasakta* (nature of caste/family in which he is born)
3. *Desanupatini* (nature of habitat in which he lives)
4. *Kalanupatini* (nature of the season/time)
5. *Vayonupatini* (nature of age or stages of life)
6. *Pratyatmaniyata* (nature basing on basic instincts)

***Jatiprasakta Prakriti:*** *Jati* encompasses a group of individuals having an orchestrated belief system modulated through generations having specific thinking pattern, life style, food habits, recreation etc. *Jatiprasakta prakriti* decides the natural anatomical parts, peculiarities of speech and other mental faculties.

***Kulaprasakta Prakriti:*** Families having specific lifestyles, food habits, physical and mental characteristics etc., the effects of which reflect in the formation of *Prakriti*, e. g. a child born to a warriors family liking to battle etc.

According to *Dalhana*, the word *Anupatin* indicates variability of natural characters. This variability is mentioned for *Desa*, *Kala* and *Vayas*. Though entire *Prakriti* will not change, but varies accordingly with place, time and age.

***Desanupatini prakriti:*** Constitution formed according to the characteristics of certain place, region or geographical condition is known as *Desanupatini prakriti*. *Desa* to which a person belongs where he was born, what are the dietetic articles used in that country, what are the modes of exercises and customs, the strength, the psychic trends of the people of that *Desa*, their homologations and habits will ultimately affect the nature of the person. Natural peculiarities of physique, speech and mind in people are the characters related to *Desanupatini prakriti*.

***Kalanupatini prakriti:*** *Kala* indicates about the time or season, which also influences *Prakriti*. *Cakrapani* given the example that the quality 'purity' is seen among the people of *Kaliyuga*, as the time changes, it will bring some change in the mindset of the persons. *Dalhana* mentioned that strength of the body with respect to season etc. comes under *Kalanupatini prakriti*.

***Vayonupatini prakriti:*** Though entire *Prakriti* is not changed, the age will bring about some natural changes. *Kapha* predominates in the childhood, *Pitta* in the young age and *Vata* in the old age. It is also apparent that children are more prone to certain type of diseases due to *Kapha* predominance in that age. Similarly in young age and in old age certain type of diseases is very common which may not be found in children.

***Pratyatmaniyata Prakriti:*** despite of similarities, the distinct characters or basic instincts of a subject is known as *Pratyatmaniyata Prakriti*. Constitution according to individuality gives rise to individual peculiarities of body, speech and mind in different persons.

***Balaprakriti:*** *Vagbhata* in *Ashtanga samgraha* mentioned *Balaprakriti*, i. e. *Prakriti* in accordance with the strength of an individual.

#### Characteristics of *Prakriti*<sup>[13-20]</sup>

*Prakriti* is classified based on *Tridosha*, *Triguna* and *Mahabhuta* are termed as *Deha* and *Manasaparakriti*. *Prakriti* with reference to *Dosha* is known as *Doshaparakriti* or *Dehaparakriti*. They are 7 in number, 3 *Ekdoshaja* types are concerned with one dominant *Dosha*, 3 *Dvidoshaja* types exhibit dominance of two *Dosha* and one *Samaparakriti* which has all three *Dosha* in balanced state.

#### VATAPRAKRITI

##### Anatomical features

*Vataprakriti* people are usually thin framed. Most often they look undernourished, lustreless with disproportionate body. They usually will have thin/slender body frame with prominent veins and tendons. Their organs are usually short, less, thin, cracked, stiff, dry and rough. Joints are unstable, stiff and produce crackling sounds on movement. Their skin tends to be dry, rough, cracked and cold skin with dark, brownish, black, grey or dusky complexion. Their hair is thin, scanty, less, dry, rough, cracked with split ends. Nails are short, rough, brittle, dark and lustreless. Eyes are dry, unsteady and frequently blinking. They possess small, crooked, easily cracked teeth. Lips are dark, dry and cracked. Their voice is low, long drawn, broken and hoarse.

##### Physiological features

Appetite and digestion are inconsistent and varies between strong and weak. Quantity of food intake and their dietary habits are irregular.



They like oily, hot, sweet, sour and salty foods and finds comfort in them. Bowels tend to be constipated. They possess lesser quantity of strength and procreation. Their sleep is easily interrupted and less, their eyes half open during sleep. The dreams they frequently get are of flying, jumping, climbing hills, storms in the sky, etc. They are very active with quick likes and dislikes. They are intolerant to cold climate and they are desirous of music, humour, hunting/gambling, gardens, history and biographies.

### **Psychological features**

They are very fast in grasping new things. They are easily frightened, jealous, unfortunate, wrathful, atheist/frequently changing opinions and less fortunate. They possess high levels of enthusiasm, good short term memory, quick attachment and detachment, thief, unstable thinking, no control over senses, not civilized, impolite and will have habits like biting nails, shaking legs etc. Their activities are impulsive most times.

### **PITTAPRAKRITI**

#### **Anatomical features**

*Pittaprakriti* people are usually good looking and delicate with soft and loose joints, muscles and limbs. They possess coppery nails, eyes, palate, tongue, lips, palms and soles. Their skin is warm, soft, delicate, sensitive with freckles and moles, wrinkled skin with fair, reddish, yellowish or pinkish complexion. Hair is thin, fine, soft, blonde or red with a proneness to early greying and baldhead. Their body hair is also coppery. Their nails are slightly oily, coppery or pink coloured. Eyes are sharp and penetrating with blonde or copper eye lashes; eyes easily become red and are desirous of cold. Their lips are soft, pink and copper coloured. Teeth are moderate in size and are with yellowish tinge. They possess commanding voice with high pitch.

#### **Physiological features**

The appetite and digestion of *Pittaprakriti* people are intense and sharp and they cannot skip the meal. They take food in large quantities and eats frequently. Thirst is also very intense. They like sweet, bitter, astringent and cold foods and drinks and finds comfort with them. They usually suffer from loose stools, excessive sweating and urination. They dream of bright and lustrous object (such as fires and flames), violence, fights and struggle.

They cannot tolerate physical activities like running etc. and usually will have some kind of oral diseases all the time. They are intolerant to hot climate and are fond of women, garlands, unguents (perfumeries) and water. They spend more money but planned and often showy.

### **Psychological features**

*Pittaprakriti* people are brilliant, fearless, courageous, very jealous and competitive and are afraid of discomfort, desirous of grandeur, likes to be praised, proud, very clean, cultured behaviour, good conduct and affectionate to dependents.

### **KAPHAPRAKRITI**

#### **Anatomical features**

*Kaphaprakriti* people possess well formed, proportionate, compact, glossy body with stable movement and majestic gait. Their joints are strong and well hidden. Their organs are compact, firm and full grown. They usually possess long arms, big and elevated chest and wide forehead. Their skin is smooth, moist, cold, non-wrinkled or glossy, oily skin with light, clear and whitish complexion. Their hair is thick, glossy, firmly rooted, wavy and bee-black colour. Their body hair is also thick and plentiful. Nails are thick, smooth and shinny. Eyes are large, moist, pleasant, attractive and full with thick eye lashes. Their lips are full, thick moist and oily; teeth are strong, large and white; pulse is slow, broad and steady and voice is pleasant.

#### **Physiological features**

They possess weak and slow digestion and remain strong even though consume food which is bitter, astringent, pungent, hot, dry and less in quantity. They possess slow and steady gait and activities, excessive and deep sleep. They dream of earth and water (water birds and flora sighted) clouds, romance, etc. They possess great vigour, sexual powers, and good resistance, plenty of semen, children and attendants.

### **Psychological features**

They possess steady intelligence with slow grasping. They are courageous, obedient to teachers (and elders). They are very slow or often lazy to take initiation. They are righteous, benevolent, greedless, peaceful, calm and patient, bashful, dignified, thankful, firm in scriptural knowledge and views.

### **MANASAPRAKRITI**

*Manasaprakriti* is of three types, i. e. *Sattvika*, *Rajasika* and *Tamasika*. Just as

the *Dosha* are the essential components of the body, the three *Guna*, i.e. *Sattva*, *Rajas* and *Tamas* are three essential components or energies of the mind. *Sattva* represents knowledge and pleasure. *Rajas* symbolize pain, aversion and action. *Tamas* symbolizes ignorance, inertia and confusion. *Sattvika* one is free from defects as it is endowed with auspiciousness. *Rajasika* and *tamasika* are considered defective.<sup>[21]</sup>

**Sattvikaprakriti:**<sup>[22]</sup> The features of *Sattvikaprakriti* are kindness/absence of cruelty, judicious distribution of diet, forbearance, truthfulness, religious, believer of god, spiritual knowledge, intellect, retentive faculty, memory, comprehension, the doing of good deeds irrespective of consequences, cleanliness, inclination to follow the path of pure virtue and intellect.

1. **Brahmakaya:**<sup>[23-25]</sup> A person who is pure, devoted to truth, self controlled, has a discriminating mind endowed with knowledge, understanding, reasoning, power of exposition and reply, a very good unfailing memory and is free from desire, anger, greed, conceit, infatuation, envy, dejection and intolerance. He is equanimous in his attitude to all creatures.
2. **Arshakaya:**<sup>[26-28]</sup> A person who is devoted to sacrifice, study, vows, *Yajna* (offerings to deities through fire) celibacy, who is hospitable and is devoid of pride, conceit, attachments, hate, infatuation, greed and anger, is endowed with genius, eloquence, understanding and unfailing retentive power is to be known as the *Arsha* type. Sages were the people, who continually engaged themselves in mediation, pursuit of knowledge, establishing centres of knowledge dissemination, where students could come, stay study and acquire mastery over their chosen subjects.
3. **Aindrakaya:**<sup>[29-31]</sup> Lordship, authoritative speech, performance of sacred rituals, bravery, strength, splendour, freedom from mean acts, farsightedness, devotion to virtuous acts, earning of wealth and proper satisfaction of desires, magnanimity, valour, commanding, devotion to scriptures and supporting dependents are the features of *mahendra* constitution.
4. **Yamyakaya:**<sup>[32-34]</sup> A person whose conduct is governed by a sense of propriety, who does a right thing, who does not believe in overstepping his authority, is unassailable, is constantly alert, industrious, has excellent

memory, free from feelings of attachment, envy, hate and infatuation is of *Yamy* type.

5. **Varunakaya:**<sup>[35-37]</sup> A person who is valiant, courageous, intolerant of uncleanness, given to performing sacrifices, fond of water, aquatic sports, of clean and clear actions, expresses displeasure, anger, pleasure or appreciation on the spot and in an articulate manner is known to be of *Varuna* type.
6. **Kauberakaya:**<sup>[38-40]</sup> A person who commands status, honour, luxuries attendants, believer in practice of virtue, pursuit of wealth and pleasures, is clean, who is easy going and loves sensual pleasure, forthright in expressing either anger or pleasure is known to be of the *Kauber* type.
7. **Gandharvakaya:**<sup>[41-43]</sup> One who is fond of dancing, songs, music, praise, well versed in poetry, anecdotes, ballads, history, legends, who loves various fragrances, scents, garlands, ornaments, fine raiment, women and recreation and is free from envy is known to be of *Gandharva* type.

*Kasyapa* additionally mentioned *Prajapatya sattva*.

**Prajapatya sattva:**<sup>[44]</sup> Having good number of children, engaged in work, religious minded, universally loved, without envy and deceit and clean is said to be of *Prajapatya sattva* (psyche similar to lord *Prajapati*), by learned scholars.

**Rajasika prakriti:** Feeling of much pain and misery, wandering tendency, non-comprehension, egotism, untruthfulness, unkindness, vanity, pride, joy, satisfaction, lust, anger, talkativeness, pride, anger, vanity and jealousy are the features of *Rajasika prakriti*.<sup>[45,47]</sup>

*Rajasika prakriti* is again divided into 6 types.

1. **Asurakaya:**<sup>[47-49]</sup> A person who is violent, short-tempered, volatile, envious, wields authority, terrifying, pitiless, ruthless, indulges in self-adulation, eating alone and gluttonous is known to be of *Asura* type.
2. **Rakshasakaya:**<sup>[50-52]</sup> A person who is intolerant, has long drawn anger, bides for time, seeks an opportunity and strikes when the opponent is most vulnerable, is cruel, doesn't believe in a code of conduct, gluttonous, loves meat, loves sleep, doesn't tire easily is known to be of *Rakshasa* type.
3. **Paisacakaya:**<sup>[53]</sup> A *Paisaca* type is one who devours large amount of food, loves to be in the company of the opposite sex, loves loneliness, is unclean and hates cleanliness

in any form, hence is obnoxious to others, is a coward and bully, has unnatural and out of the ordinary like for food or whose behaviour is abnormal and is shameless.

4. **Sarpakaya:**<sup>[54]</sup> A person who is brave when angry or incited but a coward normally, tricky and unstable behaviour, loves food, indulges in gratification of various desires and is a fast eater is known to be of the *Sarpa* type.
5. **Praitakaya:**<sup>[55]</sup> A person who lives for his food, whose every act ends up being painful for him, who is envious, who hates sharing his things, is very possessive, covetous, who hates work, is said to belong to the *Praita* type.
6. **Sakunakaya:**<sup>[56]</sup> Persons who are preoccupied with gratification of sexual desire, have short relationships, who enjoy their food, drink and various desires, are fickle, intolerant, live for the moment, do not like to acquire and provide for the future owing to lack of foresight are said to belong to the *Sakuna* type.

*Kasyapa* additionally mentioned *Yakshasattva* and *Bhutasattva*.

**Yakshasattva:**<sup>[57]</sup> Always indulged in charity, sleeping, excessive adornment, drinking, eating and sexual acts; happy and gluttonous is of *Yakshasattva*.

**Bhutasattva:**<sup>[58]</sup> Proud, gluttonous, with animosity, defaced, ugly, vitiated-self and liking the nights, are the characters of *Bhutasattva*.

**Tamasikaprakriti:** Despondency or sorrowfulness, despair, disbelief in existence of god, irreligious stupefaction, perversity of intellect, ignorance, dull-headed, lethargy in action, sleepiness, fear, ignorance, sleep, laziness and grief are the features of *Tamasikaprakriti*.<sup>[59]</sup>

*Tamasikaprakriti* is again divided into 3 types.

1. **Pasavakaya:**<sup>[60]</sup> A person who is disrespectful, unintelligent, dull, disgusting in his behaviour and eating habits, abundant in his sexual behaviour and somnolent in his habits. These persons are devoid of normal feelings of propriety, respect, cleanliness etc. like animals.
2. **Matsyakaya:**<sup>[61]</sup> One who constantly lives in fear, stupid, unintelligent, greedy for food, has an unstable mind, strong and persistent likes and dislikes, likes to move constantly, cover long distances, who is fond of water is said to belong to *Matsya* type.

3. **Vanaspatakaya:**<sup>[62]</sup> People who are lazy, whose whole purpose of life seems to be confined to eating and who are completely devoid of all the higher mental faculties are known as the *Vanaspatty* type.

**Bhautika prakriti:**<sup>[63]</sup> *Susruta* has described five types of *Prakriti* on the basis of the predominance of five *Mahabhuta*, i.e. *Pruthvi*, *Ap*, *Tejas*, *Vayu* and *Akasa*. Attributes of respective *Mahabhuta* reveal five types of constitutions. Out of them the *prakriti* caused by the predominance of *Vayumahabhuta*, *Agnimahabhuta* and *Jalamahabhuta* are similar to *Vataprakriti*, *Pittaprakriti* and *Kaphaprakriti* respectively. *Parthivaprakriti* people possess stable and large body. *Nabhasa (Akasiya)* *prakriti* people live longer and follow purity.

**Importance of Prakriti:** *Prakriti* is the central theme in the consideration of health & diseases in the Ayurveda. By assessing one's *Prakriti*, *Agni*, *Koshtha*, *Sattva* and *Bala* etc. of a person can be easily evaluated and is very much necessary in assessing prognosis, selection of drug, treatment modality, diet and food regimen etc. All measures of preservation of health & cure for disease are based on consideration of constitution of individual.

## DISCUSSION AND CONCLUSION

Humoral or elemental theory can be termed as the basic concept of temperament in all systems of medicine. It is existent in all the ancient sciences. Freud broke this trend by providing with a more psychological view of human nature. Personality theories such as type, trait, humanistic, behaviorist, psychoanalytic, cognitive and psychobiologist theories have emerged from ancient times and continue to be present in modern times. But still now there is no single theory that can explain every aspect of the complexities of human personality.

Aside from theories about personality structure and dynamics, a major area of investigation in the study of personality is how it develops in the course of a person's lifetime and how it varies across cultures. The Freudian approach includes an extensive description of psychosexual development from birth up to adulthood. Erik Erikson outlined eight stages of development spanning the entire human lifetime, from birth to death. In contrast, various other approaches, such as those of Jung, Adler and Rogers, have rejected the notion of separate developmental stages. Significant differences have been found between personality

development in the individualistic cultures of the West and in collectivist societies such as Japan. Cross-cultural differences may also be observed within a given society by studying the contrasts between its dominant culture and its subcultures like ethnic, racial or religious groups.

Ayurvedic system of medicine explains *prakrti* in terms of *Sukra*, *Sonita*, *Kalagarbhasaya*, *Maturaharavihara*, *Pancamahabhutavikara*, *Jatiprasakta*, *Kulaprasakta*, *Desanupatini*, *Kalanupatini*, *Vayonupatini*, *Pratyatmaniyata* and *Bala*. It covers almost all theories in the modern medical sciences. There is no doubt that Ayurvedic system of medicine provides a comprehensive, multiphasic and multidimensional theory of personality.

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